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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 238 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

"FREEDOM!"

To wing its radiant way the bird is free,
Through the bright air the golden light comes flowing,
From the blue depths, unchecked and joyously,
Its living mantle o'er the mountain throwing,
Clasping the green earth in its loving arms,
The forest glades with bashful touch caressing,
Wooing the ocean to reflect its charms,
And breathing over all one universal blessing.

All holy things are free. The unseen air
Glides through the foldings of the sleeping roses,
Waking them into life. In homes of care,
Which man hath walled with darkness, it reposes,
A sympathizing angel. Where the breeze
Wakes the still lake to laughter, it is playing;
And where, beneath the hoary forest trees,
A child is wandering free, beside her it is straying.

And glorious thought is free! Eternity
Is yet before it, and its wing is chainless;
The heavens are calling, and exultingly
It cleaves the air, triumphant now, and tameless,
And ever is to be. That regal eye
Shall ne'er again be closed in fitful dreaming;
It drinks the radiant day-spring from on high,
And those unfettered wings in quenchless light are gleaming.

And love is free! yes, in a holier sphere;
But here the "life of life" sits bound and bleeding
Within our hearts; and man looks on in fear
Lest it escape, and to its piteous pleading
Answers with stripes. But all in vain, in vain!
In the near future, every moan of sadness
Shall rise and swell to a triumphant strain,
And love, the freed one, crown the weeping earth with gladness. [Selected.]

THE WAY TO VICTORY.

Home-Talk by J. H. N.

IN order to understand Christ's method of healing diseases and casting out devils, we must give special attention to the principle that he brings to view where he says, "No man can enter into a strong man's house and spoil his goods, except he first bind the strong man; and then he will spoil his house." That illustration presents Christ's work against the devil in healing diseases of all kinds, in a twofold way. One thing that he did was to bind the strong man; and the other was to spoil his house; or, in other words, one thing was to overcome the great principality concerned in all diseases, and the other was to heal individual cases.

The idea may perhaps be brought more clearly to view, by reference to the system of slavery. A person in working against slavery might operate in these two ways, viz.: on the one hand, he might labor to undermine the whole system and demolish it as a political power, setting its subjects all free; and then, on the other hand, he might go to work to liberate individual slaves. It is obvious that these two forms of operation against an evil principality would assist each other. In proportion as you got advantage of the general system of slavery, you would have power to emancipate individuals; and in proportion as you carried on operations in the way of emancipating individuals, it would tend to give you power over the system.

Take, for another example, the way the physicians met the cholera in New York city some

years ago. Their principal effort was to suppress the disease as a whole. They organized themselves, not so much to cure individuals, as to make war on the principality of this plague, by flooding all places where any infection could be supposed to exist, with their disinfecting agents. They undertook to crush the power of disease without waiting for its attack on individuals. That was one line of operations. Another was to labor for the cure of specific cases as they appeared. It is evident that working in both these forms was necessary, and one operation helped the other. In proportion as their efforts to suppress the whole epidemic were effectual, they acted favorably on all individual attacks, lessening their power and fatality. So, on the other hand, in proportion to the victorious treatment of individual cases was the vitality of the epidemic weakened.

With this principle to guide us, it is interesting to trace the history of Christ's operations in overcoming the wicked one. He had no sooner entered upon his career than we read that he "was led up of the Spirit into the wilderness to be tempted of the devil," and was there forty days and forty nights. In that time unquestionably were transacted the great operations by which he bound the "strong man armed." That was before he undertook to heal individual cases. He met the strong man armed face to face in the wilderness and overcame him. You can see that he was doing that, by one simple fact. In a certain case where his disciples failed to cast out a devil, and wanted to know why, "He said unto them, *This kind can come forth by nothing but by prayer and fasting.*" In a case of extreme difficulty, special prayer and fasting were indispensable. Well, there in the wilderness, we are told that he fasted forty days; that means that he was engaged there in a long and tremendous struggle of spirit—forty days of fasting and praying in personal duel with the devil. There he overcame the strong man armed; and the next thing he did was to return in the *power of the Spirit* into Galilee. Now comes the second operation. Now he is ready to spoil the strong man's goods. He could not have done that before he had gone into that fasting struggle by which he made prisoner of the spirit that presided over all diseases. He mastered the epidemic in the spiritual world before he commenced his march in Galilee. Then he went on and cured all manner of specific diseases for a long time; after that he sent the twelve apostles to do the same; and finally he appointed seventy disciples to go out two by two, (Mark 6: 7,) and they went forth with the same power, casting out devils and healing the sick as he did. So the process of spoiling the strong

man's goods went on. Now is there any evidence that Christ in the midst of these external victories still had his eye on the wicked one—the spiritual power which is the generic cause of all diseases? Yes; because when the seventy disciples came back rejoicing at their success, he said to them, "I beheld Satan, as lightning, fall from heaven!" evidently meaning that he saw a victory over the principality going on, whilst they only saw the dealing with specific diseases. Thus we trace with certainty his twofold operation. We see that he was at work scientifically, and that the curing of diseases in a specific way was only the conspicuous part of what he was doing. The dynamic part was overcoming the devil and the demons concerned in disease. And that was going on by prayer and fasting, antecedent to, and separate from, the cure of specific diseases.

After the temptation and the victory in the wilderness the devil departed from him for a season; but the attack was renewed in Gethsemane, and Christ's final victory was reached at the crucifixion. The generic victory in the wilderness was followed by specific and conspicuous miracles, relating mostly to the body; but the generic victory of Gethsemane and the cross was followed by greater miracles—by his own resurrection to begin with, and afterwards by the baptism of Pentecost and all the moral and spiritual triumphs of the gospel.

The pivotal idea in all this, and one that we ought never to forget, is, that the real cause of Christ's victories in healing diseases and communicating to his disciples the same power, was back in his forty days' fast. There was where he bound the strong man armed. And so the cause of the Pentecostal baptism and of all the victories that followed from that time onward, was what took place in the garden of Gethsemane and on the cross, in the judging of the prince of this world and overcoming him.

There is no reason why any of us should not take part in that same work—why we should not expect to be co-workers with Christ in saving souls and in saving bodies, and for that purpose yield ourselves to the Spirit as he did, and find out a way as he did to overcome the devil. If we wrestle with the prince of this world by spiritual labor, by fasting and prayer, and whatever is really required to overcome him in ourselves, we shall become mediums of God's power to overcome him in others; and if we overcome him in our *souls*, we shall overcome him in our *bodies*; and if we overcome him in others' souls, we shall overcome him in their bodies, and thus become mediums of the same power that Christ had.

FOUR REASONS

FOR BELIEVING THAT THE DEVIL EXISTED
FROM ETERNITY.

1. The Bible plainly teaches that there is one uncreated person besides the Father, viz., Jesus Christ. There is therefore no *a priori* absurdity in the idea that the great antagonist of Christ is uncreated.

2. We have no account in the Bible of the creation, original holiness and subsequent fall of the devil.

3. There is no foundation in the Bible for the Miltonian hypothesis that the devil is a fallen angel. By Lucifer in the 14th chap. of Isaiah the king of Babylon is pointed out, as will be plainly seen by reading the fourth and the sixteenth verses.

4. All positive evidence which the Bible furnishes on the subject of the origin of the devil goes to prove that he is uncreated.

(1) "God knew good and evil" before the fall of Adam. Gen. 2: 9 and 3: 5, 22. Evil therefore existed at that time, but not in the things which God made, for he pronounced them all "very good." If the devil existed at the time of the fall we must conclude that God created him a devil, which is contrary to Gen. 1: 31; or that he was created good and had fallen, of which there is no account; or lastly, that he was uncreated.

(2.) In the parable of the tares and wheat (Matt. 13: 24—43) the devil is placed, not in the created field as one of the seeds which God sowed, but side by side with the uncreated Son of man as a primary sower of seed.

(3.) Christ said, "The devil was a murderer from the beginning." John 8: 44. The phrase "from the beginning" is one that is allowed to prove eternal existence when applied to Christ. John 1: 1.

FIVE PRACTICAL CONSEQUENCES RESULTING FROM THIS THEORY.

1. God is relieved of all responsibility for the origin of evil. Evil is shown to have been an antemundane, independent fact, for which God is no more responsible than he is for his own existence.

2. Light is thrown on the grounds of election and reprobation. God is seen to have predestinated some to salvation, and others to destruction, only as he foresaw and foreknew the respective characters of the elect and the reprobate.

3. The reason is shown for the division so often made in the Bible of the human race into two classes, "children of God and children of the devil."

4. It also follows that human depravity is of two kinds: the seed of the woman and the seed of the serpent, Gen. 3: 15; the first can be saved by having the devil cast out of them; while the second are radically devils themselves, as Cain, who "was of the wicked one," and therefore cannot be saved, since God, though perfectly good, cannot save devils.

5. A remedy is furnished for ingratitude and fear by separating good and evil and attributing each to its own distinct, uncreated source—bearing in mind meanwhile that God, the fountain of good, is stronger than his adversary, the devil; and that within the circle of creation evil has its bounds beyond which it cannot pass—so that evil may be conceived of in a negative and protective sense as subject to the purposes of God.

With these views we may sincerely call redemption an unspeakable gift and adore the goodness which bestowed it, without subtracting for the ruin which made it necessary; we may sum up by itself all the good that has crowned our lives, and beholding through that alone the benevolence of God, may trust and

love him as heartily as if no evil had ever come nigh us. J. B. H.

POSTHUMOUS LIFE.

BY R. S. DELATRE.

WE take high ground in applying to human nature a condition of life that constitutes what may be termed a posthumous state; for we assume for all believers that they have "passed from death unto life" in a sense that entitles them to consideration as a posthumous body. It is true that in all outward respects they appear like other men. Some of them even pay the "penalty of death," as it is termed. They have to encounter the difficulties that fall to the lot of others—including sickness and the common casualties of life. They have to be perpetually on the watch to maintain their ground against the wiles of the wicked one. All this they do and suffer with a clear understanding of their position, which yet may be designated as posthumous. "Because we thus judge; that if one died for all, then all died." It is impossible, therefore, for the believer any more to look upon death as others do who have no faith in the work of Christ. It is only when attended with fear that death becomes the "king of terrors." Therefore came the Messiah, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage"—so that a man could say: "For me to live is Christ and to die is *gain*."

Now this assurance in regard to death (imparting, as it does, new life) can be had only by a clear understanding of the nature of a union with the life of Christ. His life, we know, went through death and came up into the resurrection. It is therefore a posthumous life. And that life has been poured out upon all flesh. Those therefore who can believe it will be invested with the same consciousness that Christ has, in proportion as they are receptive. And as Christ must feel that he is past death, so will they feel who imbibe his life. But the death we speak of is something other than natural death (though still followed by it). It is a vastly deeper affair. It is the uprooting of those earthly affections and fleshly appetites which are the occasion of sin. And as sin is the sting of death (making it a "terror") we have to undergo a change that is death to sin, by removing its occasion. Christ is able to carry us through this change by virtue of that quality in his own spirit which carried him through it so victoriously. His was a life-long death. Natural death is often a momentary event. It takes much longer to throw off the body of our natural affections and appetites, still it is death in a far more important sense. And though the process of the resurrection (involving the change we speak of) may not yet be completed in the believer, he may nevertheless be accounted *in* the resurrection by virtue of his union with Christ, and therefore legitimately beyond the power of death, taken in its deepest sense. Every believer in Christ, then, is at the outset a risen soul. Thenceforth his life

is essentially posthumous—though he may have much yet before him to be realized, and may even be required to lay down his body.

We may fairly, then, take high ground as mere believers, without much claim to proficiency in the divine life, simply for want of experience—while the advantage of the position must be plain to all. It gives us hope that is beyond all question, because it is founded upon the power of God. We are posthumous, not in ourselves, but in Christ, “who is our life.”

THE VALUE OF SUFFERING.

IT is quite natural to desire to escape suffering, and even to have our petitions to the Throne of Grace take the form of asking to be saved from it; but we really take but a superficial view of suffering if we do not appreciate its value as an important agency in God's great scheme of redemption. If there had been no devil in the world and no diabolical influences to be saved from, Christ need not have become incarnate and suffered for us. But as it was, his contact with unbelief and spiritual wickedness during his brief mission on earth made him, though without sin, “*a man of sorrows and acquainted with grief*,” and his visible career culminated in an excruciating form of death. He was “made perfect,” we are told, “*through suffering*.”

And Christ bequeathed a like inheritance to all his followers, as any body can see who will read the Testament with his eye on this point; they were to drink of the same cup, and be baptized with the same baptism. Persecutions, imprisonments and cruel deaths, were among the things promised and surely realized; and their tribulations of a spiritual nature were doubtless greater than their bodily trials. In accordance with this view much of the exhortation of the apostles to the primitive believers was to encourage them to *behave well* under suffering, rather than to encourage expectations of immediate relief from it. The “fiery trials” that came upon them were unavoidable, but Christ's grace made them serve as a refining discipline; and for this reason they were exhorted to count them not strange, but to rejoice in them—because their legitimate fruits were patience and hope, and to those who endured to the end, salvation. And it was not until the harvest time came at the Second Coming that this state of things was reversed. Then the tares were separated from the wheat, and judgment fell upon the wicked.

Thus it is clear that if we would be followers of Christ and the Primitive church, we should not be afraid of suffering, nor shrink from it as if all we got rid of was clear gain; but rather let us accept it as a matter of course, recognizing it as a means that God uses to purge us of our old life, give us a soft heart, and save us from the snares of the devil. And who of us cannot look back on the past and see that we have been greatly benefited by suffering, and that things we were once tempted to think of as calamities have proved in the end to be but blessings in disguise? Let us pray then not that we may be delivered from suffering, but that God will send us all that he

sees we need; and learn to receive it thankfully and behave well under it, knowing that at most it is but a light affliction compared with the eternal weight of glory that is to follow.

S. R. L.

THE INWARD ADORNING.

IN these days of outward adorning, when women feel obliged by the demands of fashion to pay a great deal of attention to dress, it is refreshing to consider the inward adorning which does not consist in “braided hair, or gold, or pearls, or costly array, but which becometh women professing godliness with good works.” Perhaps there is nothing so alluring to women as the desire to appear well and to attract attention, but if they succeed, what is the gain if the true riches are wanting? Why do we try to cheat ourselves or others with shams? Let us see if we can find out some of the attributes of real beauty and adopt them as the basis of our attractiveness.

Peter says: Let your adorning “be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” The inevitable tendency of getting into a true relation with God is to increase beauty. Folks look well when there is shining from them the reflection of his spirit. The inward loveliness which is engendered by the combination of a meek and quiet spirit and the attention of God produces an effect that is lasting.

There is still another superiority of inward over outward adorning. Dress and ornament perish with the using; the time necessary to give to them dissipates the life and gives but little chance for improvement; they are, moreover, likely to attract the attention only of the superficial. But if our bodily ornaments are simple, and our thoughts given to the cultivation of inward beauty, the unconscious simplicity of heart that attends our every movement is like a magnet that draws all good to it. One stands spell-bound sometimes in the presence of some invisible power that seems to possess a friend, and the heart instinctively turns to the author of “every good and perfect gift.”

Every woman likes to be admired and beloved, and these are legitimate desires; but we must not pay too great a price for them. We are assured that if we “seek first the kingdom of God and his righteousness, all things shall be added.” The discipline of heart and attention that is necessary in giving up all for Christ is of more value than all we part with. All our thoughts will go in the direction of the adornments necessary to make us the beloved of Christ. Presently we find that “the consciousness of the attention of God precludes the need of attention from any one else.” Again and again will come to our remembrance all that is promised to the pure in heart, to the meek and quiet spirit, and we will not forget that “after this manner in the old time the holy women who trusted in God adorned themselves.” The greatest blessings we need desire for ourselves as women, and those which will give us the most power in the

world, are those inward adornings of the heart that with their silent power convert all who come within the sphere of their influence.

S. L. N.

“THOSE EARLY DAYS.”

I.

BY W. H. W.

I BECAME a convert to the religious faith of the Putney school of Perfectionists while serving an apprenticeship in Belchertown, Mass. The Putney faith had a pretty strong church at that time in B., which had been gathered and strengthened by Mr. Noyes's personal labors, from time to time, and the Putney publications. At the time of my sojourn in B. there was much revival fervor among the Perfectionists, and the churches in the town were also filled at the same time with enthusiasm for making converts. My brother-in-law, with whom I boarded, had been somewhat notorious for irreligion and worldliness; but he came within the range of the truth, and was pricked to the heart while attending an evening service of the Congregational church. His awakening was so positive that he could not resist it, and he made a public surrender, espousing the faith of the Perfectionists. This result disappointed the church people, and was the occasion of not a little jealousy and heart-burning. One old free-thinker, who watched the game, compared it to catching and stringing fish. There would be quite a united enthusiasm of all denominations while the *catching* was in progress, but when it came to the *stringing* there was much strife and dissension. My brother-in-law had been a bold leader in the ranks of the ungodly, and was looked upon as a rare prize, fairly captured in the Orthodox net; and to have him slip through their meshes and appear on the Perfectionists' “string” was a pretty severe test of their Christian magnanimity and disinterestedness, especially as his conversion to the new “heresy” had no little influence upon others.

My conviction and conversion followed quickly that of my brother and wife. My religious education had been in the Orthodox school, though I had made no “profession” of religion. My parents and sisters were members of the Orthodox church; and what with the training I had received and my life-long associations, my conversion to Perfectionism involved a very radical revolution in the religious views and sentiments I had received without questioning from my teachers. I “searched the Scriptures to see if these things were so,” and found abundant evidence that the Primitive Church had a much higher standard of faith and attainment than modern Christians, and I clung to my testimony of salvation from sin in spite of all the buffetings of the old accuser and the contradictions and opposition of my family friends.

A thrilling episode in the history of the Belchertown Perfectionists occurred soon after my conversion, the immediate occasion of which was the appearance in our midst of David A. Warren, a New York Perfectionist, and former New-Measure preacher. His stay was protracted several weeks, and public and private meetings were frequent. The Sunday meetings

in the Town Hall (a room in which Perfectionists were accustomed to hold free meetings) were crowded with people of almost every persuasion, including members of the popular churches, many of whom could not restrain their curiosity to hear so famous a Perfectionist. Mr. Warren's delivery was easy and fluent, and his style pungent and sensational; and while he held the attention of his audience, he carried all before him. Perfectionism was for the time borne on the top wave of popular enthusiasm.

A scene at one of these meetings was not a little exciting. The preacher was dwelling eloquently on the crucifixion of Christ, and as his vivid portrayal reached the climax, a young woman in the audience, of modest, retiring habits, but a believer, had her feelings and imaginations so wrought up by the speaker's words, that she burst out in an agonizing cry, declaring her conviction of the truth of the preacher's words, and implored the hearers to believe.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, SEPTEMBER 23, 1872.

SHOW YOUR HAND.

THERE are several symptoms indicating that Grant and his Cabinet and the Administration men generally did not heartily submit to the decision of the Supreme Court in the Utah matter. 1. They have not displaced McKean. 2. They have not made reparation. 3. All they have said about the decision was a suppressed grumble at it. The *Independent*, which enthusiastically supports Grant, was only sorry that illegal proceedings had to stop; and the *Tribune* (which was, at the time of the decision, an Administration paper) regretted the interference of the Supreme Court. It is probable, therefore, that the mysterious silence on the Mormon question that we notice, is the sign of a secret dead-lock between the Administration and the Supreme Court, and especially with Judge Chase; and that Grant is only waiting for something to turn up that will enable him to put into Chase's place a man that will be as servile to Methodist persecution as Judge Taney was to slavery; who, it will be remembered, said that "the negroes have by the Constitution no rights that white men are bound to respect." If this is the state of things, and Grant should be reflected, it is very probable that within the next four years something will turn up that will put Chase out of the way—and then, with a Methodist Judge in his place, the Utah persecution may be renewed. This would be an argument in our minds against Grant's re-election, *unless* it is a fact that Greeley and the Democratic party are also watching for Chase's removal and equally ready to avail themselves of it to abuse the Mormons. The fact that Chase favors the election of Greeley would seem to preclude this idea; but at all events Greeley and his party ought "to show their hand."

HERE IS OUR HAND.

WE will not be misunderstood in what we have said about the quarrel between the Government and the Mormons. We have not defended the Mormons. We are not their champions. Not a word of justification or even apology for them can be found in our late articles relating to them.

We have as little sympathy with their principles and practices as those of any sect in Christendom. We took pains at the beginning of the persecution which we are criticising, to prevent any excusable confounding of us with them, by showing that we had nothing in common with them in theory or practice, origin or history. We now say that we have little doubt that the Mormons, in the early days of their occupancy of the Salt Lake Valley, dealt with heretics with a high hand, and in some instances actually murdered them. Whether this was done by the direction of Brigham Young and the Mormon Elders or was the work of a set of rough adherents who exceeded their instructions, it may be difficult to determine. Anyhow, we explicitly acknowledge that the United States and the civilized world have good probable ground for proceeding against the Mormons. But this only makes it the more important that the proceedings should be legal and should be managed and inspired, not by an English sect, almost as fanatical and quite as bigoted as the Mormons themselves, but by good and liberal men of American spirit. For surely the result of the Methodist proceedings thus far, instead of being the suppression of Mormon lawlessness, has been the demoralizing of the Government, whereby we have the humiliating spectacle of the nation routed by the Mormons in its own highest Court. In fact, Brigham Young may be said to have his foot on the neck of the American people, simply in consequence of the blundering attempt to persecute him in the old spirit of ecclesiasticism.

But it may be asked, Why do we take such special interest in this particular corner of politics? We will answer frankly. The same men and the same newspapers that instigated and carried through the raid against the Mormons, shouted to us, as they rode into battle, that we were worse than the Mormons, and that when they had finished their present fight they would turn and wipe us out. This naturally attracted our attention to the conflict; and when we saw that these confusionists were themselves confounded by law and Providence, we felt that we had a personal as well as a general right to criticise their proceedings and hold them to confession and reparation. In our late labors with them, instead of defending the Mormons, we have done what we could, little as it may be, to get the smashed engine of the Government back on to the track of righteousness, and to protect not only ourselves and all other non-Methodist sects from lawless persecution, but to save the nation from the foolish wilfulness of Pharaoh.

LEAVITT ON SOCIALISM.

MR. SAMUEL LEAVITT, whom some of our readers may know as the author of a noteworthy article in the old *Continental Monthly*, entitled "The Love Lucifer," and others as the author of a recently published pamphlet, "Shylock and Caliban," has been talking to the New York Liberal Club on "The History of American Socialisms and its Lessons to the Refined and Cultivated." As his facts were mainly drawn from Mr. Noyes's "History of American Socialisms," with which many of our readers are already familiar, we will only give a general sketch of the address:

"Mr. Leavitt averred that Americans are deceived in thinking that they have made a healthy new departure in civilization. As things now go, the United States are only fifty years ahead of the misery of Europe. Brutal force of will and cunning have a freer swing in this than in any other country, and unless the masses adopt some scientific 'means of salvation' their doom is sealed. Gigantic corporations and trade-kings will in a very few years rule and ruin the country. Already the unused soil and the minerals beneath it are mainly in the grasp of the avaricious few. Even from far California comes the cry that there is no chance for small farmers there."

His description of the early apostles of Fourierism in this country is thus prefaced:

"I approach with mingled awe and reverence that enchanted, that holy ground, upon which so many who are now leaders in the councils of this nation once trod with buoyant step, while their souls were full of enthusiastic anticipation of the year one of universal human perfection. It was a noble and beautiful faith that filled the minds of American socialists during the exciting Owenite days of 1825 and the more exciting Fourierite days of 1842 to 1850. Some men, now eminent, may feel rather ashamed of the youthful ardor they displayed in those far days. My word to them is:

"'Tis better to have loved and lost

Than never to have loved at all."

For one, I will say that it is Greeley the Fourierite, Ripley, Dana, Parke Godwin, Brisbane, G. William Curtis, Hawthorne, the Fourierites, whom I admire. Their later and showier aspects, except perhaps in Mr. Greeley's case, seem commonplace in comparison."

The general purpose of the address is thus stated:

"The idea which I wish first to impress is, that there is in the American heart a deep under-current of disgust at the form in which society is organized; second, that the uprising of the people in favor of the reorganization of society in the Owen and Fourier excitement was far mightier and more wide-spread than most people imagine; third, that the success attained was sufficient to encourage further efforts in this direction; and fourth, that there has been and can be no permanent success of integral socialism, except where the movement is based upon strong religious convictions."

Then follows some account of the successful Communities: Ephrata, the Shaker, the Rappite, the Zoarite, Snowhill, Amana, Bishop Hill, and the Icarian Community.

The Owenite experiments are spoken of as "inorganic mobs which soon went to nameless shreds and dissolution;" but the Fourierite movement is treated with more respect:

"It is estimated that 200,000 American people were proud of the name of Fourierite about 1845. Yet though these fantastic attempts were mostly disastrous failures, old socialists maintain that as a result of them, a yearning for social reconstruction has become a part of the permanent inner experience of the people."

His description of the enthusiasm which prevailed among the old socialists shows that there was no little Pentecostal zeal. "Strong, wise men by the thousand, vast tracts of rich land, and abundance of money and goods, were attracted into these undertakings. Property of all kinds was brought in as freely as in old apostolic times."

Then some popular objections against associative life are answered, and some criticism is given of the Oneida system. In conclusion the speaker attempts an answer to the question, "What moral is to be drawn from the success of the Oneida Community?"

"They offer no small problem, to America and the world, and I tell you that though no more prosperous than half a dozen other less demonstrative Communities, they are making a stir in the earth. Success, as I said, is everywhere worshiped, and their grand plantations, workshops, and unitary dwellings, are a very prominent subject of thought and talk in all Christendom. All the old socialists, as they watch with open-mouthed wonder this great success in a line in which they failed, rub their eyes, and scarcely believe their senses. They say: 'This is the way we long sought;' and they will not be satisfied with any overthrow of Oneida immorality, except by a superior success of truly moral people. As one who believes that whereas great warriors, statesmen, philosophers, and inventors have swayed multitudes of men from their chosen courses, the heavenly powers can exercise a still greater influence on the affairs of humanity; as one, in short, who believes in Providence, I am inclined to think that the Oneida Community has been allowed such a success that the world might have a striking practical example of the feasibility of the associative life among ordinary Americans, and yet be prevented from following the example too hastily. If the Oneidians had not adopted such extraordinary notions and practices in regard to the relations of the sexes, thousands would have

rushed headlong into their fold. As it is, the stigma keeps people away, and permits them to accumulate and print a mass of practical facts and experiences that will be very valuable to all future coöperators. I have only one word in conclusion. Instead of the magical number of men and acres and dollars prescribed by Fourier being needed to inaugurate associative life, the history of all the successful associations shows that while it is well also to work from a grand circumference of external plans, material, and machinery, the great essential is a nucleus of congenial, mutually-loving and forbearing hearts, bound closely together by a common religious faith."

This address is only another evidence "that the yearning for social reconstruction has become a part of the permanent inner experience of the people." To increase that yearning and direct it toward a new socialistic experiment is, indeed, one of the avowed objects of its author. We are pleased to note that he clearly recognizes and asserts the central thought of Mr. Noyes's book, viz., "that there has been and can be no permanent success of integral socialism, except where the movement is based upon strong religious convictions." When this thought really takes possession of the public mind, as it now promises to do, there will be good ground to hope for the establishment of many successful Communities.

The one hundredth anniversary of the birth of Charles Fourier was celebrated in Paris on the 25th, 26th and 27th of April, at the house of the *Parisian Family Circle*, by the members of the School of Social Science who held a congress of Phalansterians. The congress discussed many questions by conversation rather than by speeches or debates. The desire to establish an orphan house in some rural locality, after that a society for mutual assistance, a communal library and a unitary household. These are the steps by which they hope to draw near to the land of promise. On the 27th of April a grand banquet was held, at which many letters from absent sympathizers were read and toasts offered to Fourier and his most distinguished followers. Our old friend Victor Considerant delivered a discourse eulogizing Fourier, which was most enthusiastically received by the audience.

COMMUNITY JOURNAL.

ONEIDA.

Monday, Sept. 16.—Cool morning, but a day of sunshine followed. A family picnic in the Cragin Meadow and Island adjoining in the afternoon. First on the ground, between the hours of two and three, were a company of men and boys playing a game of base-ball with all the enthusiasm of ten years ago. Another company of men, women and children sat near, watching their movements. One by one, two by two, in omnibus loads and wagon loads, the family were soon assembled for the afternoon pastimes. The game of ball ended, other games were started. Two croquet grounds had been prepared and were filled with players, including children and adults. At a little distance a sack-race was started, in which Erastus Vanvelzer, Orrin Wright and Edwin Burnham ran a race, Erastus winning; this was very laughable, especially when Edwin and Orrin attempted to get up after falling headlong. Following this were races in walking and running. A few of the girls play at ball-tossing, a few of the men are pitching quoits, a few are watching the velocipede, the children and babies take turns riding horseback, and several others are using the swings, when the 'bus comes in sight, but seems going away from rather than coming toward the picnic-ground. "What does it mean?" "Who is coming now?" All is mystery, and the 'bus rolls out of sight. The games go on, and the 'bus is forgotten, when the clear tones of a cornet are

heard coming from the Island; and looking across the creek a gay company of gypsies are seen coming through the woods; two men and four women. One man is playing the cornet, the other, jauntily dressed, is leading a horse; a middle-aged lady gorgeously attired, and looking the real gypsy, carries a basket of flowers, and is followed by three young damsels gracefully but fantastically dressed; one with a basket on her arm, one with a triangle, and the other with a tambourine. They come tripping along to the time of the music, and with the green foliage for a background fulfill our ideal of the free, wild gypsy girls. The man with a horse inquires, "Would any one like to trade horses? or would any one like his fortune told?" Whereupon the gypsy maidens come forward and display their arts to the laughing crowd, who by this time recognize the familiar faces of G. W. Hamilton and E. P. Inslee in the two men; and Mrs. Harriet Kinsley, Miss Cornelia, Miss Constance and Miss Florence in the women. They soon mingle with the rest in the games, and drop their gypsy character. "Fox and Geese," "Cat and Mouse" and other games follow. The hours fly by unwittingly, and we are soon seated round for our rustic supper, of biscuit and butter, cake, cheese, melons, cold coffee, etc. A fire is built a short distance from the group, for all who choose, to roast corn, an opportunity not lost by the boys of Harley's class. The girls' club sing, "I have wandered through the meadows," the babies have a good romp, and we are ready to disperse, having had a most enjoyable time.

—Now and then, at the close of the evening meeting, H. W. B., Edward, Harriet and Marion, sitting in the center of the hall, sing to the family some of the "Jubilee Songs." These songs, wild, grotesque and melodious, tickle the ear wonderfully, but they have a more interior charm. They are the spiritual songs of slave life in the South, and they appeal to the heart in the rude, passionate language of simple natures broken and converted by suffering. They have all the pathos and pleading of the "heavy laden," and all the quaintness and force of a quaint and vigorous race. One of the men says that the song that makes the greatest humming in his tissues is that which is called "The Rocks and the Mountains." Here is a verse of it with the chorus:

Seeker, Seeker, give up your heart to God
And you shall have a new hiding-place that day.

Chorus.—Oh, the rocks and the mountains shall all flee away,
And you shall have a new hiding-place that day.

The idea of this song and chorus must have been taken from the following verses in the 6th chapter of Revelation, describing the "great day of wrath:"

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face that sitteth on the throne, and from the wrath of the lamb."

The thought of a new hiding-place as a refuge from evil more secure than the rocks and the mountains is what thrills in this song, and it is many times expressed in the Bible. David says to God repeatedly: "Thou art my hiding-place," and Paul says to the Colossians, "Your life is hid with Christ in God." The oddity and variety of these songs is wonderful. If some of them tempt you to weep from soft-heartedness, others will compel you to laugh from sheer merriment. "Turn Back Pharaoh's Army" never fails to do this, especially the last verse:

When Pharaoh crossed the water,
The waters came together,
And drowned ole Pharaoh's army, Hallelu.

Chorus.—And drowned ole Pharaoh's army, Hallelujah!
And drowned ole Pharaoh's army, Hallelu!

—A favorite topic of thought and attention in the Community at all times is unity of the brethren, and just now our hearts are turned toward it with

a strong impulse. "How can we become more nearly *one* in heart and mind?" is a question upon which the Community expends more heart labor than upon any other. Not that we are troubled with dissensions, but that we seek perfection in unity, knowing that therein lies our peace, and that in it is our sure hiding-place from all evil spirits. In the world it is common for the second generation to quickly displace the first in conducting the affairs of life, and age is allowed to make disfellowship between the old and young in many things. This we are determined shall never be the case among us. The old and young shall be united in every Community purpose, and the old will never be set aside or put out of the circle of warmth and affection. This is the resolve of the second generation and is made in the spirit of our Community hymn:

Toward one home we have all
Set our faces together,
Where true love doth dwell
In peace and joy forever.

—All during the company season, Lily, Jessie, Edith, Mabel, Marion, and Harley, have been called upon to sing in the noon concerts. They have sung together ever since they were small children—the girls being the latest graduates from the Children's House, and Harley yet in it—so that now they form a very harmonious little club. Lily is fifteen and Harley eleven; the other four ranging between these ages. They have been very willing in their service, and have given pleasure to all who have heard them sing. The visiting season closing, an excursion was planned for the benefit of these young folks to Chittenango Falls and vicinity. So Friday, the 13 inst., the expected jaunt came off. The day promised fair, and at half-past eight they started. They returned during the meeting-hour, enthusiastic in their descriptions of the ride, scenery, etc. They lost their road on the way to their destination, but that only gave them a few miles' extra ride over a perilous road, and served as the foundation of a romantic story. Arriving at the falls, they enjoyed their ramble over the rocks and the scenes of novelty all around them. Here they took their dinner and spent two hours most pleasantly. They returned by the way of Perryville Falls, said to be ninety feet high, where they had their first real sense of the sublime in nature. Jessie says her "knees trembled it seemed so grand!"

A WORD FROM THE SILK-FACTORY.

BY ITS SUPERINTENDENT.

A word from the silk-factory may be interesting to the readers of the CIRCULAR. When the factory is full we employ from eighty to ninety hands, all of whom are girls but three. Fifty or more of these girls come every day from the neighboring villages of Oneida and Oneida Castle, and most of them are obliged to get up as early as five o'clock in order to get to the factory by seven.

Most of the girls come to the factory neatly dressed. Their thrift, however, does not, we are happy to learn, expend itself in dress and such things; those living near them say there are examples of solid prosperity among them. Some, whose parents own houses and lots, have expended considerable money in making their homes attractive, and others have been enabled to buy themselves a home. Such evidences of prosperity are encouraging to us, and we hope the time will come when all who work for us can say that they are better off than they ever were before.

The CIRCULAR goes to fifteen of the hands employed in the silk-factory, by their special request, and is no doubt read by many more. The "Journal" seems to be the most popular department of the paper; and this is natural enough, as they have, by their long service, become acquainted with many of our people. One of them said a few

days ago in my hearing, "I always read every mite of the 'Journal.'"

The managers of the silk-works are very desirous of doing anything in their power to promote health and education among the hands, and hope to make some advance in that direction before long.

ALL-FORSAKING EARNESTNESS.

Evening Conversation at O. C., Sept. 16.

W. A. H. read the letter of J. H. N. to his sister published in the CIRCULAR of Sept. 9th, under the heading "Backward Glancings," and added:

"I don't know that this letter impresses all as it does me; but I have read nothing lately which has given me a more lively sense of the deep earnestness Mr. Noyes had when he came into the faith of Perfect Holiness. Every line seems charged with power. The purpose to know God and do his will dominated his whole life. But the same earnestness also characterized his early followers—the men and women who afterwards formed the nucleus of this Community. That Christ is a present and complete Savior from sin—that his kingdom is near at hand: these were the thoughts that filled their minds. They joyously faced the contumely and persecution of the world, declaring their faith when it was regarded as rank fanaticism by popular religionists everywhere. Their dearest friends turned against them—their own kith and kin; but it mattered not to them. They knew that God had given them "the goodliest pearl," and they prized it above the whole world beside. The same whole-hearted, all-controlling earnestness led them afterwards to sell lands and houses, and leave all the attractions of the world, that they might aid in establishing a new form of society, modeled after that exhibited on the great day of Pentecost. That same earnestness is still with us and with many outside who believe in the same old truths of present, complete salvation and the kingdom of God; but we do well to recall the early days of our cause and the zeal of its first representatives. Will not some of our older members give us a glance at their early experience in the good cause?"

Albert Kinsley.—When my attention was called to the subject of salvation from sin I was led into a course similar to that which Mr. Noyes speaks of in this letter. My attention was first called to searching the Bible, and I came to the conclusion that I would set aside all previous views I had had and read it as though it were a new book. I was surprised to see as I went along that Christ was everywhere represented as a Savior from sin; and I accepted the truth with my whole heart. At the time I decided to join this Community it was a somewhat different thing from what it is now to become a member. Mr. Noyes and the Putney believers, who were at the center of the movement, were a despised people everywhere; and it required great earnestness and faith in God to sell out and join them. I remember well that after I had sold my place and was preparing to come here, one of my nearest neighbors said he could not bear to have me go away without talking with me some. With tears in his eyes, he told me how the Community had been broken up at Putney and probably would be here; that it was throwing myself and all that I had away to join them. After hearing him through, I told him I had only one thing to say to him, and that was what Paul said to his friends: "What mean ye to weep and to break my heart?" I was not only ready to give up all the property I had, but to die with the Community; I asked for no better fare than they had.

W. A. H.—It would not have made any difference with you if you had known that the Community here would be broken up?

A. K.—Not a whit. I felt as though whatever the

Lord had in store for them was good enough for me.

G. N. M.—I was a good deal interested in hearing Mr. Barron tell some of his early experience. I think he had the spirit of the disciples that left all when they were summoned by Christ and followed him without any looking back.

Alvah Barron.—I have not changed my mind since 1834 in reference to Mr. Noyes and his work. In the fall and winter of 1833-4 I turned my attention more earnestly than before to the subject of my salvation. I had previously had great confidence in the Congregational Church, but when I saw that they opposed what I knew to be the work of God, I lost my confidence in them; and when there was a call made to form a new church I stepped forward and joined. This was under the influence of the "New Measure" revivalists. They proclaimed truth in advance of what I had been brought up in, and which seemed to be the very thing that I needed. But within a short time after joining the new church I found myself again hungering and thirsting after truth. I made up my mind that I did not care who preached it; I would embrace it come from what source it might. I was in that frame of mind when Mr. Noyes's publications were first put into my hands. I found in them what I was after. My mind has never been shaken but once from that time to this. At the time the Community broke up at Putney I was unprepared for it. I had never thought much about their social principles; I had seen that Mr. Noyes contemplated radical social changes; but I supposed it was all beyond the blue. From the time the Putney Community broke up until the June following I was in trouble. I stood it as long as I could and then came here; for I thought that if I could see the Community I should soon know whether it were the work of God or the work of man. I had not been here but a few hours when I felt settled and clear in my mind. I went home prepared to leave all that I had. I had had the care and trouble of my property long enough, and was in fact thoroughly weaned from it before I was invited to come here. I have had no inclination to turn back. Men that I had long been acquainted with wondered why I left my old home. I was in independent circumstances, and did not come here for the sake of a home or to get away from trouble; but I wanted *salvation* for myself and for my children. I have been a dull scholar, I admit, but I have ever believed that the fire that was kindled in my heart in 1834 would never go out until my whole character and spirit were redeemed. I believe that work is going on at the present time. I am thankful for any discipline that God puts upon me. I know that it is only through that that I advance. My heart and mind are with the Community in every move that it makes.

Enos Kellogg.—If I should say anything, it would be similar to what has been said. The doctrine of Salvation from Sin was the first thing that drew my attention to Mr. Noyes. Above all other things that was what I was seeking. I had been laboring for it for years, and made slow progress. While studying Mr. Noyes's writings I knew it was the truth that he was preaching, yet I feared that he might be an impostor, and I studied his character until I was satisfied on that point; then I yielded everything. I have often wondered at the strength of my faith in Mr. Noyes's doctrines at that time. I think if the whole town had labored to convince me that they were false, it would not have had a feather's weight with me. I suppose the strength of spirit I had kept people's mouths shut, for only one man assailed my faith. My confidence in the Community has been growing ever since. I appreciate it now more than ever before.

W. A. H.—The interesting point is, that these

men heard what was to them the call of God, and their purpose to serve him helped them to surmount every obstacle that stood in their way. The younger portion of the Community may not have to meet exactly what these men did; many have not had to leave the world; but we still all require the same earnestness that they had. We need it, if for nought else, to hold still while the "old life" in us is crucified, and we are made "new creatures" in Christ.

W. H. W.—It is very plain that this Community had its foundation laid in the pentecostal spirit. These men and a great many others were led by that spirit to sell their possessions and lay the price at the feet of the Community.

W. A. H.—I believe they were just as sincere in that work as those who sold their possessions and laid them at the apostles' feet in pentecostal days.

PICNIC AT JONES' WOOD—SCOTTISH GAMES.

New York, Sept. 12, 1872.

The sixteenth annual meeting of the "New York Caledonian Club" took place at Jones' Wood, on Thursday, the 5th instant. There were present at least twenty thousand people to witness the amusements of the day. The absence of betting, which has become so prevalent in most American sports, made these Scottish games seem peculiarly wholesome and interesting. The presence of Donald Dinnie and James Fleming, champion athletes of Scotland, added much to the interest of the occasion. They are both powerfully built men, standing at least six feet high, and are finely proportioned. Dinnie, having recently injured his left arm, was obliged to carry it in a sling; but this did not prevent his making much of his powerful right arm, and even competing successfully with Fleming in some of the day's sports. The games opened with "putting the heavy stone" (a twenty-one-pound cannon-ball). The practice is to hold the ball in the right hand, letting it rest on the shoulder, then step back a pace from a line in front, and "put" or shove it direct from the shoulder without swinging the arm. The best "put" (thirty-four feet, one and one-half inches) was made by Fleming. Then followed the "standing jump," "running jump," "throwing the heavy hammer," (sixteen pounds), etc., etc. "Throwing the heavy hammer" is done by grasping the hammer-handle firmly in both hands and swinging it around the head two or three times, and then at the right instant letting it slip from the fingers. Dinnie, with only one hand, distanced all competitors, except Fleming, who threw it over ninety-one feet. "Tossing the caber" is one of the most difficult feats, requiring an immense amount of physical strength. The caber is a solid round beam sixteen feet in length, tapering from eight inches in diameter at the large end to four inches at the smaller. This is lifted by the small end and held perpendicularly. A walk of twelve or fifteen feet is allowed. The caber is then tossed, and if it turns completely over on the large end, the distance from the starting-point to the small end is measured. If the thrower fails to turn it, no measurement is taken. Only two succeeded in this accomplishment, viz., Fleming and Goldie. The feat which excited the most general interest was "vaulting with the pole." This consists in jumping over a movable bar which rests on an iron frame-work. A ten-foot pole is carried in the hands, and a running-start is necessary. The pole must be left behind when the jump is made, or the bar, which must remain unmoved, would be knocked off. Five men contested for the prize. After eight feet four inches had been reached only two competitors were left, George Goldie and William Robertson. Eight feet six inches was easily cleared, and up went the bar to

eight feet nine. Both vaulted it in fine style. Nine feet were then attempted, and again both went over at the first leap. The bar was raised to nine feet three inches. Goldie failed on the first trial, but succeeded on the second. Robertson's first attempt was a perfect success. Up went the bar to nine feet six inches, and over went Goldie, quickly followed by Robertson amid tremendous cheering. When the bar was raised to nine feet nine inches, very few expected either of the men would clear it. Goldie firmly grasped the long pole, and, taking a long breath and a long run, cleared the bar like a deer, making the highest jump ever recorded in this country. This was too much for little Robertson, who, after making three determined efforts, was obliged to be contented with the second position.

The following statement of some of the best efforts may be interesting :

Best Standing Jump	9 ft. 10 in.
" Running "	20 " 2 "
" Standing High Leap	4 " 3 "
" Running " "	5 " 2 "
" Throw of 12-lb. Hammer (Dinnie)	108 " 4 1/2 "
" Hitch and Kick	7 " 11 "
" 1/4 Mile Race	59 sec.

There were three prizes offered for each game—fifteen, ten, and five dollars respectively. The games were enlivened by the stirring sounds of the bag-pipes. There were nine players of this peculiar Scottish instrument. The "Highland fling" was one of the features of the occasion, and Fleming's fine execution of this graceful dance was highly applauded. D.

THE YEAR ONE.

I.

Red, wrinkled, gasping for the "breath of life,"
sprinkle it! sprinkle it!
Hark! a cry! enough;
Put away the water, cut the umbilical;
It is an individual now, no longer a dual being:
Wash it and dress it,
Give it a sip of water,
Wrap it in whitest flannel,
Lay it on downiest pillow;
Weary mamma, smiling, says,
"My baby."

II.

A little animal, loving mamma for the "paps"
which give suck,
Crying from hunger, crying from repletion, by
night and by day,
Not yet has it found the bright side of life.

III.

Thriving, winning its way into all hearts,
Sensing everything with its mouth,
Pleased with the fire-light and with flaunting
colors,
Quieted by crudest music, as of mouth-organ or
jew's-harp,
Diverted by a chuck under its chin,
Dazzled, surprised, by a peep at the outdoor
world,
Not liking rattle or motion of carriage,
But curling happy and quiet in grandpapa's
arms for a stroll on the lawn.

IV.

No longer tormented with colics,
Gaining half a pound or more a week,
Yet with two under-teeth just come, upper ones
coming.

V.

Laughing, crowing,
With plenty of sunshine,
Plenty of air,
Plenty of "nurse,"

Plenty of care;
Grandpapa dandles it,
Mamma mumbles it,
Uncle George handles it,
Aunt Harriet trundles it.

VI.

Feeling the summer heats, teething fast,
Patient mamma and loving aunty tenderly care
for it.

VII.

Sitting on the floor, playing with rattle, whistle,
and worsted balls gayly pied,
Noticing quickly if mamma goes away, making
outcry,
Noticing quickly if mamma comes in, cooing
and holding out eager arms.

VIII.

Shaking its mites of hands for "bye-bye,"
Ever ready for a grand frolic,
Mightily tickled with the story of "the little pigs
that went to market,"
Giggling at "creep-a-mouse,"
Making comical faces and funny noises with its
mouth,
Taking only two short naps a day,
Fretting sometimes, but, crying or smiling, ever
bewitching,
All the world tempting to shower it with kisses.

IX.

In short clothes and shoes and stockings,
Creeping everywhere, climbing up to everything,
A little mischief, into mamma's boxes and bas-
kets and pails of water,
Making the house ring with its joyous cries,
Lisping "Pa-pa," "Mam-ma" and "Wah-wah,"
Wild with delight at seeing the horses go by on
the road, the cars go by on the trestle,
Liking to go to ride, pulling at the reins, grasping
at the whip,
Trying to help itself to the new and wonderful,
Learning that there is a world beyond mamma,
Learning to eat bread and milk, baked sweet ap-
ples, barley porridge, and "ta-to"—soon
dispensing with mamma's "paps" altogether.

X.

Showing charming little pearls when laughing,
Kicking its legs, and nodding its head to music,
Walking all around the room by the chairs,
Mimicking the motions of those around,
Mimicking the cry of the cow, the cat, the dog,
the lamb, and of chanticleer.

XI.

Unwilling to leave its play when nap time comes,
Eager, restless, with eyes for the trees, the flow-
ers, the birds, the moon, and all nature.

XII.

The soul bigger than the animal,
Surrounded by the love and care of God and the
angels, as well as of papa and mamma,
Loving, trusting, unquestioning,
Pleased with blessings big and little,
Forgetting trouble as soon as over, and borrow-
ing none for the future,
Simple of heart, learning new things every day
and every hour of the day,
And, daily and hourly, a living sermon to those
around on the tenderest text in Scripture,
"Of such is the kingdom of heaven."

THE RED ANT, (*Formica rufa*).

IT takes a college education to find out some things. I had no idea how smart the little red house ant was till I went to college. To be sure I knew that the ant was a Wide-Awake by nature. I knew that he had been regarded as a pattern of industry and economy from the time that Solomon

said: "Go to the ant, thou sluggard, consider her ways and be wise." I had seen colonies of ants in my sugar-barrel, and had watched them climbing the long neck of my olive-oil bottle; I had skimmed them with a kind of malicious satisfaction from the top of my boiling cocoa; but after all this observation and experience, I did not know the ant until I essayed to preserve some zoölogical specimens for an academic examination. Then I saw him; he revealed himself to me in all his cunning and strategy. The insight that I got into the character of the ant at that time has been a lasting astonishment to me to this day. It came very near being a lasting grief to me, and, had it not been for the constancy of a friend whom I have since that time called Constance, my zoölogical studies might have been theoretical and hypothetical rather than practical and expository.

I well remember the day of my discovery of the ant in the glass case in which I had begun to place my specimens of dried bugs and butterflies. I had put them in the case and had left it for about fifteen minutes, in order to bring a friend to admire a magnificent lunar moth which I had just added to my collection. What pains I had taken in drying and stuffing that moth! In pointing out his beauties to my friend, I accidentally jarred the glass case a little when, lo! the bottom suddenly swarmed with life. An ant emerged from the inside of my precious lunar moth, followed by a precipitate troop of others, like the forty thieves coming out of Ali Baba's cave, except that there were nearer forty times forty of them. The other specimens were also teeming with life, and there was a faint red streak of ants like molasses, from the top of the case to the table, and from the table down the table leg to the floor. I saw it all; they were hastening to the banquet! A hot-tempered man might have shattered the case at once; but the effect of the discovery upon me was to make me unusually calm. I saw in an instant the wisdom of Solomon's injunction to consider the ways of the ant. I perceived that I had a great adversary to deal with, and that it was imperative that I should be calm. I immediately consulted one or two friends respecting my war-policy, and we resolved ourselves into a Committee of Ways and Means; ways of preventing the ants from getting access to my bugs, and means of killing them. It was suggested at our first meeting that the ant had a strong antipathy for benzine, and that if I should keep the road, over which the ants would have to travel in order to get at my bugs, well saturated with this fragrant oil, I should have no further trouble from them. Accordingly I began the war with benzine. I kept the pine shelf upon which my glass case stood soaked with benzine, and had a bottle of the strong liquid close by it. For a day or two this course seemed to be effectual; but the benzine evaporated so fast, and the ants were so ready to take advantage of its odor becoming faint, that I wearied of this manner of conducting the war. Besides, the benzine had become nearly as odious to me as it was to the ant tribe. My hands were filled with its odor; it exhaled from my garments; I was continually in danger of being asked if I used benzine for pertumery. I resolved upon a change of policy. I tried some poisons which did not work well, and finally, at the instigation of my Sanguine Friend, I made a broad chalk-mark around my glass case, in hopes that the ants would not cross it. But all was in vain. The ants soon showed me that they had not been educated to any respect for boundary lines and that my war-policy with chalk was no policy at all. At length in my extremity, a bright idea occurred to my Constant Friend. It was to *insulate* the bugs and butterflies by placing them on a shelf which stood in water. A small round chestnut log, sawed smooth, was put in a pan of water, and upon this was placed my case—at last secure from all antagonists. I had no further incursions from the ants, though I had

to be lively if I took my case to a table for study or examination.

Besides having occasion to observe *how* smart the red ant was in my school-days, I have also fancied that I found out *why* he was so smart. Chemistry tells us that formic acid was first obtained by bruising and distilling the red ant. Why! here is the secret uncovered. We Yankees think that we are smart, and when we are roused we talk about our blood boiling; but what if, instead of dancing blood, our tissues were permeated with a raging, hissing acid like formic acid! This is what urges on the ant so prodigiously; his essential principle is formic acid, HO , C_3HO_2 . Our English cousins complain of us now for eating our dinner in less than fifteen minutes; but how little time we should take to it if we were goaded on as the ant is, by formic acid, is past all conjecture. Let us not wonder at the smartness of the ant any longer. I don't suppose that he could keep still if he tried.

Although at the time of my warfare with the ants, I was disposed to wish that the whole tribe was gathered to its fathers, I am now inclined to think that I got a profit out of them. The course they gave me in patience and perseverance is a vivid one, and seems likely to remain so. B. Z.

AGRICULTURAL GROWTH.

The increase and progressive growth of all articles of agricultural production within the last twenty years is really a marvel. If any reader will take the patience and time to scan this article, he will find many items fairly enormous.

Wine has increased fourteen fold since 1850, and nearly doubled in the last decade, California being its chief producer.

Hops have increased seven fold in the same time, and more than doubled in the last ten years, New York growing two-thirds of the whole crop.

Barley has increased six fold.

Flax six fold, and flax-seed trebled.

Wheat trebled, and oats doubled.

Irish potatoes have only increased one-third, and sweet decreased one-half.

Live stock has trebled in value, and now amounts to the handsome total of one thousand five hundred and twenty-five millions of dollars, or an average of nearly two hundred dollars for every family in the nation.

Animals slaughtered have nearly quadrupled in value, now amounting to four hundred millions of dollars annually.

Wool has increased from sixty to one hundred millions of pounds.

Cotton is half a million of bales above what it was in 1850, and three-fifths of its amount in 1860.

In only one instance is there a decrease of an important product; and that is in Indian corn, which falls short of the amount reported in 1860 by seventy-eight millions of bushels, or ten per cent. of the whole.

In some of the lesser products, however, the downcome is considerable. Silk cocoons are only a third of their former amount; hemp a sixth; peas and beans and rice about a third each. Buckwheat has decreased from seventeen millions of bushels to nine, and rye twenty-one millions of bushels to sixteen.

The farms themselves, as may be expected from this great increase of product, have risen in value from three to nine thousand millions of dollars; while farming implements, valued in 1850 at \$151,587,638, now foot up \$336,878,429—an annual increase of nine millions of dollars. Few minds can form even the remotest conception of what these numbers imply. The value of the farms in dollar bills would take an expert accountant, capable of getting over one hundred a minute, five hundred years to count them; or, if Communists and Internationals had their way, and their value was divided equally among the whole people, it would afford \$1,000 to each family, in addition to the million or two which would be sure to stick to the hands of the dividers.

The farms have considerably increased in number, but diminished in size, from 199 to 153 acres, being on an average fifty acres each less than in 1850. This decrease extends to every division in the Union save four—Arkansas, Massachusetts, New Hampshire, and New Mexico. Of the present number of farms (2,659,485) 6,875 are under three acres. Those with more than 10 acres and less than 500 have increased; those with less than 10 acres decreased in number; one-sixth of the whole are over one hundred acres and under 500; but the largest number (847,614) contained between 10 and 50 acres.—*Independent*.

THE NEWS.

AMERICAN.

Earthquakes are busy again in California.

Prof. Tyndall is to visit the United States next month.

The Congressional Palace in Mexico has been completely destroyed by fire.

Forty Chinese boy-students are on the way from San Francisco to New England.

A society has been organized in New York city, which proposes "to do for individuals what Mr. Henry Bergh has attempted to do for the animals and more—protect the weak and animate the strong to a better performance of duty."

The American boys in Hamilton College found they had "caught a Tartar" when they undertook to "haze" a Turk—Mr A. P. Mardirosian, who has just entered the college as a freshman. The "roughs" are not likely to repeat the experiment.

The inhabitants of the Aleutian Islands are represented as in a destitute condition, and the Secretary of War has given instructions for the distribution to them of medical stores from Sitka. The *Alaska Herald* complains that less effort is now made to civilize the ignorant natives than formerly when the Russian Government maintained a regular system of education among them.

FOREIGN.

Russia has a new and more stringent press law.

The Carlists of Spain are preparing for another rising.

The English post-office department has decided to employ female clerks.

The cholera is producing terrible havoc in Bokhara—a thousand deaths are said to occur daily in the province.

The Pope has notified the Generals of several religious Orders that if their societies are suppressed they may come to the Vatican.

The French Government continues to shoot and banish the Communists. Eight hundred and eighty recently embarked for New Caledonia.

Bismarck and the Bishop of Ermeland have had sharp correspondence on the subject of Excommunication. The Bishop takes decided ground against the interference of secular authority in matters of religion.

King Amadeus in his speech, on the opening of the Spanish Cortes, said the Government was determined to subdue the rebellion in Cuba, and would send to the Island all the additional troops necessary to effect this.

The Canterbury Cathedral has been partly burned. It is said that "the daily religious services, which have been held in the Cathedral with unfailing regularity for three hundred years, were celebrated amid the smoke of the dying embers."

The decision of the Geneva Arbitrators is published. It establishes England's guilt in the cases of the Alabama, Florida, Shenandoah, and their tenders, and awards the gross sum of \$15,500,000 in gold to the United States. Sir Alexander Cockburn, representing England in the Board of Arbitrators, refused to sign the decision, and will give a separate judgment, agreeing with the other four only in relation to the Alabama, the award in which case constitutes the greater portion of the total sum. Damages were granted in the case of the Florida by a vote of four against one, and in the case of the Shenandoah by three against two. All the other cases presented by the American Government were dismissed by the Court. London papers generally rejoice over the conclusion of the Alabama claims' controversy, though some of the Tory organs seize the occasion to abuse the Government. The *Times* says: "While England has been held responsible for the depredations of several of the Confederate cruisers, we yet retain the conviction that morally she is not to blame. The United States Government claimed damages for the losses caused by a dozen vessels, but the Court of Arbitration held England liable unanimously only in the case of one vessel. This is plain evidence of belief in the genuineness of our neutrality during the war in the United States, and disproves the flagrantly unjust accusations of unkindness in the American case presented at Geneva. We cheerfully consent to pay the sum awarded, as tending to obviate similar difficulties in the future."

NO. 39. CONTENTS.

"Freedom!"	305	Here is Our Hand	308
The Way to Victory	305	Leavitt on Socialism	308
Four Reasons for Believing	306	Community Journal	309
that the Devil is Uncreated	306	All-Forsaking Earnestness	310
Posthumous Life	306	Scottish Games	310
The Value of Suffering	307	The Year One, By A. E. H.	311
The Inward Adorning	307	The Red Ant	311
"Those Early Days"	307	Agricultural Growth	312
Show Your Hand	308	The News	312

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